1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

361 The plan of the village of Kurtatchi, with details (given in Appendix I) concerning the huts of one portion of it, will serve as a concrete illustration of many points bearing on the organization of village life. The huts described formerly belonged to the hamlet of Gomen; they were being transferred to join those already standing at Kurtatchi at the time when I took up my residence in the village.

ANALYSIS OF POPULATION OF KURTATCHI VILLAGE IN 1930[1]

621 During the nine months I lived at Kurtatchi (January to September 1930), the resident population of that village was made up as 162 follows:

Males.		*Females.*	
Widowers (1 young)	7	Widows (3 of child-bearing age)	12
Married adults	24	Married adults	35
Adolescent boys (wearing the *upi*)	25	Adolescent girls	7
Children	14	Children	12
Total	70	Total	66

Total number of both sexes and all ages, 136.

162 Apart from temporary variations, occasioned by the payment of 163 visits and the hospitality offered to guests from other villages, which are of constant occurrence, the changes taking place in the ●165 population during my stay were as follows. There were two births, 574 but neither of these added to the total, since one of the babies died two days after birth, the other belonged to a woman who came from her husband's village to be confined in her mother's hut; she took the baby home in a few weeks. There was one miscarriage. One woman was known to be pregnant at the time of my departure. One marriage took place, the bride coming to live in her husband's village. There were five deaths, one old man, two middle-aged men, one child about four, and the new-born child above mentioned.

167 Two men were away working as indentured labourers. Both 881 returned to live in the village before I left it. Proportionately fewer 784 people were away from this village than usual, because a taboo prevented the adolescent boys and the young men who were their sponsors from signing on as indentured labourers until after the 464 performance of the *watawutf* ceremony, an important part of the boys' puberty rites. They were permitted to work on local

[1] I am here concerned not with demographic problems but only with the village as it was when this study was made.